

had most courage and judgment. And indeed that was my private resolution, and was resolved in my self, let what would happen, I would never go from White Hall.¹

Her attitude certainly gave confidence both to her council and to the people, and increased her popularity. I had no small addition to my vanity in the applause I had from most/ but, she adds, she was not puffed up by it. The only thing that pleased me was that my husband was satisfied and told me he was very much pleased with my behaviour/²

Although during William's absences from England in 1690 and the following summers Mary proved herself equal to the conduct of affairs of state, she was far less concerned with them than with ecclesiastical questions. Her absorption in the latter was due to her extremely devotional nature and to her very definite views on moral and religious subjects. She assured Bancroft in 1687 that she took more interest in the affairs of the Church of England than in herself.³ As Burnet says, ' She had a generous and a sublime idea of the Christian religion, and a particular affection to the Church of England : but an affection that was neither blind nor partial/ ⁴ Her Memoirs show that she thought that England, and the English court in particular, needed a moral reformation as well as a political revolution. ^f The first thing that surprised me at my coming

over', she wrote
in 1689, ' was to see so little devotion in a
people so lately in
such eminent danger/ ⁵

In 1693 she observed on all sides 'so
universal a cor-
ruption . . . that we seem only prepared for
vengeance/ ⁶

In the first place, the Queen was shocked
by the for-

¹ Doebner, p. 31.

^a Ibid. p. 33.

³ Oct. i, 1687. N, S. Gutch, op. cit. i. 299.

⁴ Essay, p. 74,

» Doebner, p. n.

⁶ Ibid. p. 59.